

A Physiological Analysis of *Prasara Avastha* in the Context of *Shadkriyakala*: An Ayurvedic Perspective

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ABSTRACT

Background: *Shadkriyakala*, an important concept in *Ayurveda*, represents the six stages of disease progression. *Acharya Sushruta* detailed this framework in the 21st chapter of *Sutrasthana*, emphasizing the 'right time' for therapeutic intervention to prevent and treat disease. Objective- To explore the physiological implications of *Prasara Avastha*, one of the stages of *Shadkriyakala*, by integrating *Ayurvedic* principles with contemporary biomedical perspectives, aiming to enhance understanding of its role in disease progression and prevention.

Methods: A literature review of classical *Ayurvedic* texts, including *Sushruta Samhita*, and modern biomedical research was conducted to analyse the concept of *Prasara Avastha*. Correlations between dosha movement and pathophysiological changes were examined to identify preventive strategies.

Results: *Prasara Avastha* marks the phase where *doshas* (biological humors) spread from their original sites, increasing the potential for disease manifestation. Understanding this stage enables early intervention, reducing the risk of disease progression and complications.

Conclusion: Comprehension and application of *Shadkriyakala*, particularly *Prasara Avastha*, can significantly improve disease management and prevention. Early recognition of dosha movement allows for timely therapeutic measures, aligning with both *Ayurvedic* and modern medical approaches.

Keywords: *Ayurveda*, *Dosha*, *Shadkriyakala*, *Prasara Avastha*

INTRODUCTION

Sama Doshas are responsible for *Arogyam* and *Vridhhi Kshaya* of *Doshas* causes disease. As explained by *Acharya Sushruta*, disease can be prevented from *Sanchaya* and *Prakopa* stage itself with the knowledge of *Dosha lakshan*. it can be done via *Shadkriyakala*. If *Doshas* get *Vishama*, disease does not happen directly. There are stages of *Sanchaya*, *Prakopa* etc. for the pathogenesis of disease So this whole

pathogenesis is known as *Kriyakala*. Due to these six stages, it is called as *Shadkriyakala*.¹

The six stages that follow are as follows:

1. *Sanchaya* (Stage of Accumulation): *Dosha* accumulates in their places of residence during this phase².
2. *Prakopa* (Stage of Aggregation): *Doshas* progressively proliferate in their areas of residence during this phase³.

3. *Prasara* (Stage of Dissemination): During this phase, the aggrieved *Doshas* depart from their residences and are dispersed to various body sites via various body channels.
4. *Sthanasamshraya* (Stage of Localization): Because of *khavaigunya* (abnormality in channels), the agitated doshas break into body channels (*Srotas*). *Sthanasamshraya* is this stage.
5. *Vyaktavastha* (Stage of Manifestation): This stage is when the disease's symptoms start to show.
6. *Bhedavastha* (Stage of Complication): Because the condition is persistent, all complications and symptoms manifest fully at this point.

Early disease detection and appropriate treatment are made possible with the use of *kriyakala*. It is possible to get a clear picture for illness diagnosis and prevention.

AIM AND OBJECTIVES

- (1) To understand *shadkriya kala* concept.
- (2) To understand the importance of *shadkriyakala*.
- (3) To understand the role of *shadkriyakala* in disease manifestation.
- (4) To understand the *Prasara Avastha* of *shadkriyakala*.
- (5) To understand the importance of *Prasara Avastha*.

MATERIALS & METHODS

For this conceptual study, literature had been collected from *Ayurvedic* texts like *Sushruta Samhita*, *Ashtang Hridaya*.

CONCEPTUAL STUDY

The migration of *Doshas* takes place in the third stage of *Kriya Kala*. The body's liquid *Doshas* flow from one location to another, extending from the brain to the soles⁴. *Samprapti* (pathogenesis) of *Prasara* has been defined in most of the *Samhitas* because of its importance in manifestation of

the disease⁵. Only *Vata* among the *Doshas* can change places; the other *doshas*, *Pitta*, *Kapha*, *Rasadisapta Dhatu*, and *Malas*, typically grow in number⁶. This emphasises how important *vata* is in promoting the *Prasara* movement or expansion. At this point, *Vata Dosha* control and regulation become essential to halting the advancement of *Doshas* to this degree of instability. One important strategy to prevent the *Doshas* from reaching this crucial point is to manage *Vata*. There are the following 15 varieties of *Prasara*⁷:

1. *Vata Prasara*
2. *Pitta Prasara*
3. *Kapha Prasara*
4. *Rakta Prasara*
5. *Vata Pitta Prasara*
6. *Vata Kapha Prasara*
7. *Pitta Kapha Prasara*
8. *Vata Rakta Prasara*
9. *Vata Pitta Kapha Prasara*
10. *Pitta Rakta Prasara*
11. *Kapha Rakta Prasara*
12. *Vata Pitta Rakta Prasara*
13. *Vata Kapha Rakta Prasara*
14. *Pitta Kapha Rakta Prasara*
15. *Vata Pitta Kapha Rakta Prasara*

In a similar vein, *Doshas* that relocate from their initial locations may spill over into other regions by themselves or occasionally in conjunction with other *Doshas*. Three different movement directions, or "*gati*," result from this overflow:

1. *Urdhwa Gati*: Ascending in direction may cause symptoms including nausea, coughing, and conditions affecting the eyes, nose, throat, and ears.
2. *Adho Gati*: Moving downhill can result in ailments including haemorrhoids, diarrhoea, and rectum problems.
3. *Tiryak Gati*: Skin illnesses and related ailments might arise as a result of moving transversely or horizontally.

Lakshana⁸

Vata Prasara	<i>Vimargagamana</i> <i>Atopa</i> (fullness of abdomen)
Pitta Prasara	<i>Osha</i> (increased body temperature) <i>Chosha</i> <i>Paridaha</i> (burning sensation) <i>Dumayana</i> (like warm breath)
Kapha Prasara	<i>Arocaka</i> (anorexia) <i>Avipaka</i> (indigestion) <i>Angasada</i> (Lassitude, Lethargy) <i>Chardi</i> (vomiting)

There are two main approaches to treatment at this stage:

1. *Hetu Linga Chikitsa*: The first stage is to address the symptoms and underlying causes. *Vyadhi Chikitsa*, on the other hand, concentrates on treating the actual ailment.
2. Treatment options include the following if the *Doshas* must be eradicated since they are actively at work:
 - (a) *Vamana*: medicinal vomiting
 - (b) *Virechana*: purgative treatments
 - (c) *Sirovirechana*: drug delivery by nasal route
 - (d) *Swedana*: Treatments via Sweating

The goal of these treatments is to ease the ailment and restore equilibrium by eliminating the *Doshas* from the body through the most suitable and accessible channels.

DISCUSSION & CONCLUSION

In *Ayurveda*, *Prasara Avastha Kala* refers to the stage of "propagation" or "spreading out" in the progression of a disease. It signifies the stage where the disease begins to spread throughout the body from its initial site of origin. During this stage, the symptoms may become more pronounced, and the disease process starts affecting multiple organs or systems. Early detection and appropriate intervention during this stage are crucial to prevent further progression and complications.

The conclusion or significance of understanding *Prasara Kala* lies in its therapeutic implications. By identifying the stage of *Prasara*, *Ayurvedic* physicians can determine the appropriate treatment strategy to halt the spread of the disease and restore balance to the body. This may involve

interventions such as detoxification (*Panchakarma*), dietary and lifestyle modifications, herbal remedies, and rejuvenation therapies (*Rasayana*). Understanding *Prasara Kala* allows *Ayurvedic* practitioners to intervene at an early stage, potentially preventing the disease from progressing further and promoting health and well-being. It underscores the holistic approach of *Ayurveda*, which aims not only to treat symptoms but also to address the root cause of the disease and restore harmony to the body, mind, and spirit.

Declaration by Authors

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